ROUGH: RETURN TO TOM MOLLOY [redacted] WHEN DOING FINAL

[redacted]
Must Remain in
Transcription Room

Proofer: Please note that 2 sections were missing on 1 cass. They are complete here.

M1881

Group III

Wednesday July, 8, 1970

MR. NYLAND: Well, you'll be in for it, huh? It's going to be warm. When I get too warm I take my tie, my tie off. So make yourself as comfortable as you can, and don't sit too close. That's a very nice suggestion. Maybe it's better to talk about things when you are in an, I wouldn't call it an overheated state, but a little bit higher in temperature. Because temperature usually speeds up the velocity. And maybe the exchange of thoughts, and the combination, maybe there ought to be better understanding. Also I think it increases the possibility of becoming aware of yourself a little easier. Because you are in a, every once in a while, in an uncomfortable condition.

Does it help you, such states, do you object to it? How often do you say, "Isn't it hot!" And then the other says; "Yes, but it's the, it's the humidity. (... experience) and then the usual cliches. And then you say; "How boring." Or do you go into that and say; "Yeah. It really is!"

And there we are in the midst of ordinary life, and can you remember, can you remember yourself every once in a while? If you ask yourself after a day, a day of spending simply your time the way you do, usually. And at the end of the day, do you ever take stock, do you ever consider yourself how you have been, as much impartially as you can? You know we have a certain exercise that we call unrolling the film. And I'm sure that some of you know this. It has a very good advantage

because it teaches you a little bit of looking at yourself more or less impartially, because in that kind of an unrolling, you let the events of the day pass by in review. And you start at the beginning, what you remember. And you see yourself, as it were, being an actor and living your day in ordinary life. And there are enough timesthat you do remember that you were at certain places. But many times you don't know how you got from one place to another. And the idea of such a film, when you unroll it, and you start in the beginning, is that you continue with the unrolling, that you don't stop it. So that you don't, when you lose yourself, and you forgot how you got from the house to the car, or rather, that you don't remember exactly how it happened, or you (got to ~~something~~ somewhere) and all of a sudden you were at your destination. Then you had a talk with so and so, and then half an hour went by, and then you found yourself somewhere else.

The idea of the film is that you don't stop. You can regulate the speed of unrolling. That is allowed. But you must be prepared that there are big black spots, as if nothing is on the screen. And you pick it up again, I don't know how long later, but you have to be quite honest about it. And you must not allow yourself to think too much about it, because it's all past. And that is where you have an idea, that what it is really to be objective. It is not simultaneous, of course, It's in the past. And the unrolling gives you a chance to see how you were. Also, you can remember certain things, and the fortunate part is you cannot do anything about it anymore, because it's already gone. And if you can with this unrolling, come to the point where you say to yourself, "Let me unroll the film," it's a very useful kind of an exercise. It really has nothing to do with Work. Because, the lack of impartiality, to a great extent, and surely simultaneity

isn't there. # But you also have a chance to get acquainted with yourself. And you don't do it for the purpose of criticism. Partly it would be quite useless, because it is gone, but on the other hand, having lived that way, the familiarity then in trying to see yourself, how you have been, will give you a certain kind of knowledge about yourself. I think that after you unroll, the difficulty about unrolling this film is that it is really the best way of falling asleep. Because you can't help that. Your interest starts to wane after a little while, and then, when you are tired and it is of course the end of the day, and you're supposed to go to sleep, it may work out much better than counting sheep. If you are, to some extent maybe, restless, it will quiet you down. You eliminate, in the film, all the different surroundings because you are interested in yourself only, as an actor. And that what is the surrounding is simply the background, as if you were on a stage, and the painted screens and the rest that makes the ensemble. You're not really interested in it, than only to see how you move, from one place to another, and also what you have been doing. # The advantage for such an exercise is that the next day you will think about it. If then you have intention to unroll the film again for the second time. And then the next day you will remember that you have to unroll that film. And you will become much more attentive to yourself. Because, whatever you now remember at the end of a day will then have a very special marking. And many times, when you have made attempts to wake up, such experiences will stand out. So it is in line with Work, but not really Work itself.

Because what is the quintessence of what we call now Work on ourselves? There are of course in any kind of an observation process

three things. One, the observer, the other, observee, and the third is the telescope; that is the relationship between the object, and the person who observes. Our tendency is to talk very much about the object. The object in Work is of course we, ourselves, and our behavior. And if it is an observation process of Working on yourself, it is a requirement that you accept yourself as you have behaved. But you forget really that the most important thing is, the observer itself. And the observer we simply call (~~it~~) 'I' in order to indicate that he is of interest; that is, that he is interested in the way we are, but not fundamentally interested in the description of how we are and what we do. If you consider that as if this 'I' is from a different place and looks at you. Again, if Gurdjieff talks, or when he talks about Beelzebub being ~~from~~ on Mars, and observing the Earth, there is an indication of a distance, in which then the different people on Earth are considered like ants, behaving in a certain way. And judging by the results of what it is for themselves, as they join, or don't, or hate each other, or kill each other, or whatever happens on Earth, every once in a while Beelzebub felt it was necessary to go down to Earth, and to do something about it. If the Earth is your body, and if the particular place in your brain where you would like to have this 'I' observe yourself, that 'I' than has to be in a certain state, and comparable to the state of Mars, as a planet, where then the planet will indicate the condition of 'I', and that the observation is simply to see what takes place on Earth. And particularly the movements of what takes place as represented by different people who live on Earth, they become compared with the manifestations of oneself as a personality behaves during the day on Earth, as we are in this world. And that then from the standpoint of 'I', which is on the basis of as if it is a Martian, having a quality of freedom from the

Earth, and perhaps because of that, being objective, that then his observations would give him, that is, this person on Mars, data about oneself. It is exactly the same way, that is if the Martian receives data about the Earth, that what functions as 'I' within a person receives data about the behavior forms of a person as he is during the day. And the advantage of course is that this 'I' then becomes a source of information. And since it has to do with me, it becomes self-knowledge. Now, if we simply say that what this 'I' wants to accumulate, and the interest which 'I' has in me as I am, and one says that this 'I' has to be impartial, I cannot use the descriptions of what I am in a certain way because all of that is of very little value for 'I' when it is impartial to the way I am. And the only thing that 'I' becomes interested in, and can become interested in is that me, as I am, physically behaving, am alive. And for that reason we say that that what is 'I' observing me is interested in seeing through my manifestations to what is the reality of myself, which I call my life.

Now, if you compare this with your ordinary day, and your ordinary mind, and when one says ordinary mind, of course we mean a mental process that results in thoughts about myself, of course in the first place, thoughts about that what I see in the outside world and the thinking process being stimulated in general by sense organs which then give information, certain kinds of energy for my brain to function and I call that thought processes. And such thought processes are related to each other. Some of the things that I see, I recognize because I have already seen them before. Or I know them by name, and then a name classifies them in some way or other, and the different departments in the brain which are then active are related, and finally, that what has been seen, or noticed, or whatever it has been that I have done, if it was important enough, it will be then as a fact in my memory.

Now the process for 'I' is exactly the same. This 'I' also observes me and receives from that what I am certain information about what I am. But when it is interested in life of myself as I am, and cannot and does not wish to accept the form in which this life is, you might say that the facts which are then collected are not worth very much as far as ordinary life is concerned. But they become of tremendous interest when in this life that I now am leading, and in which there is life force, that then the force being recognized, that gradually from this observation process of 'I', there is a recognition of the different aspects of my life force. So, regardless of whatever the form is in which it happens to be, and which form is of course of very great importance for the earth, the importance for 'I' is the quality of life force in connection with what it is spent for. Because if you can understand that the process of collecting data could become continuous so that 'I' then receives not only the fact of an existence of myself, but also facts of a body moving from one place to another, that then this 'I' starts to function a little differently from what originally you may have thought. And when we emphasize in the beginning a collection of data, the data by themselves when they are not connected, will only be little points of memory, and not connected with each other, they will have very little meaning.

So the process for this 'I' is really then a little different. It has to become much more aware of what actually is taking place by the form which is propelled by my life force. And that then in a human being when he is, let's say, moving, he does it for a certain purpose and he uses life force for accomplishing that purpose. And there is a difference between spending energy in certain forms for the achievement (of certain things) that perhaps is influencing the condition in

whichwhich 'I' then observes that what is the condition of life. And that 'I' then starts to make a distinction.

Now you must try to understand that quite well, because it looks now as if that is contrary to being impartial. And when you only look at it intellectually you're quite right. Because intellectually there should, on the basis of impartiality, (be?) no distinction of form, because it is all acceptable. And really no distinction of life as force.

But since it does not help us very much, the function of 'I' has to be improved or increased, or 'I' has to grow in a certain direction.

Now for this 'I', when it is created by me, and when I say "I would like to Work", I would like to make an 'I' function regarding what I am, constating for myself the fact that this body exists and behaves in a certain way, it's obvious of course that that starts with a wish for myself that I want to find out something. And my interest in collecting data, and the way it starts in the collection, so that the facts which I get are impartial and if possible simultaneous, that then they have the property of being absolute. That since this process starts with a wish on the part of myself, something of that must be introduced also in (a) condition of 'I' when it has to recognize that wish. And this makes 'I' really two-fold, which of course is proper to it, because by itself collecting data only, this 'I' would remain intellectual. And a man is not intellectual just by itself. A man is made up of the three different centers. And the 'I' would not be of any use to me, when it was only an intellectual collection of data. Obviously my emotions have to play a part. And for that reason, this ' 'I', when I now start to consider it, and become interested in 'I' as an observer, I have to realize that this 'I' is not only an intellectual kind of function. But that together with being intellectual there

has to be an emotional quality to answer to my wish which originally was within me.

It is necessary to understand that this 'I' becomes very important for anyone who wants to Work. When one says that it is also necessary for a personality as he is unconscious to become aware of 'I' existing, and one then looks at it quite differently, because instead of constantly trying to accept the condition of oneself as one is unconsciously, something in one is interested in the acceptance of the condition created by 'I' by functioning, which is then conscious. And when 'I' has now two aspects, one the intellectual gathering of data, and the other interested in myself as wishing to Work on myself, that then as a result, 'I' becomes twofold. And the other part of 'I' is represented by an emotional state and will finally result in a conditioning of my self in creating conscience. So that if 'I' starts out as consciousness, conscience has to be added in order to make this 'I' more complete.

That is the first realization and, for that reason it's necessary , as I say, to become aware of 'I'. And that whenever you make any attempts at Work, or for Work, that whenever you want to apply what you now know in your brain and what is required, whatever may be the description of an observation process, which is preceded by the creation of something that could ultimately become a guide, it's really not only the guide. You want from that what 'I' could become, full instructions to know how to behave and how to distinguish between the expenditures of life force into different kind of forms.

I don't think that 'I' if it is on Mars, can really judge about that. It's too far away. And Mars, although the state of wishing to observe is indicated by an emotional state as a planet, like Mars is a planet, the observations have to be followed by special descents

of Beelzebub towards the Earth. By which we really mean, that that what is necessary for 'I' is to become closely associated with the form in which we use life energy,

And you see now, that although in the beginning it is as much impartiality as you could bring to bear on the particular problem, that it must be followed, almost I would say, with complete partiality. That is why in this process it is not only the observation and the understanding of impartiality, and also simultaneity as an instant, at which that what happens--that what happens is observed by 'I'. But that the process is followed by 'I' coming down to me, or as it were being present to me, and retaining the qualities of impartiality, still has a chance to tell me in my behavior how life force should be used.

Now you might say that that sounds as if 'I' becomes critical. But it is not that part of 'I' that is critical. It's really the conscience that becomes critical. And since that is one with the consciousness, if you can imagine that kind of an entity existing, that then the totality of an 'I' particularly if 'I' has grown up and is sufficiently matured, to have something to say which is of value to me, that then the process of Work becomes quite different.

Most of the time when I would like this 'I' to come towards me, I would express it as a wish that something of a different nature could be present to me as I am living my life on Earth. But I don't get very far with that by just wishing it ~~(or)~~ and then perhaps even imagining it. I get that far when I pray, because in that way I hope then that there is a contact with a higher level of being which then, because of this contact, is as if it is close to me. And the more and the deeper I make this contact in prayer, and the more sincere I am, the more I really believe that God is closer and closer to me. But you see there it stops. Because I do not know what is really meant by such closeness. And

although I try to say it in certain ways, that if God could come and walk with me, or take me by the hand, or like certain images that we have used before, that is, if one wishes to cross the bridge, and particularly the FA bridge of Kesdjanian body, that then God will be on the other side of the bridge reaching out His hand to help me, to go across.

All the time we use such symbols, partly allegorically, and partly based on a very definite experience. And I now start to assume more and more that on Wednesday evening we know a little bit about Work. And that you are familiar with terminology. And it gets away now, and more and more of course, from those people who come and for whom this kind of Work is rather new. And in particular, that it is rather new and stays new for those who do not wish to Work.

I will make gradually a distinction between those who want to come to a Monday. And although I've said that we have to make a selection, the door is open for anyone who really wishes to come, but the obligation is that there is an intention on your part to apply what we talk about. Otherwise, these meetings will go from one, in one ear and--into one ear and out through the other. And even if they stay there for a little bit in your mind, it's not going to affect you. This I think you must gradually start to realize. I talk many times about the seriousness of discussions of this kind. And of course about the application of what we talk about in your daily life. You see, when you apply it, it is as if 'I' descends to you. That is really the meaning of Beelzebub making a certain trip to the Earth, six descents. My assumption again is that you read. That you are sufficiently serious at least to procure a copy of that book, ALL AND EVERYTHING, and have it with you, not now, but carry it every once in a while with

you. And that you honestly want to read to find out because a group like this cannot stay open for new people all the time. It's not that I wish to close it; it becomes closed automatically. When I start to talk what you might even call a little bit more advanced knowledge, And that gradually from ordinary algebra we go over into calculus. And talk about equations of the fifth and the sixth order with many unknowns. It is not the original A.B and C anymore, or A + B^2. There are already certain 'roots' which we talk about. How to, almost I would say now, squaring a circle, how to become familiar with terminology of infinite numbers. A little bit of higher mathematics as we climb the ladder of this kind of knowledge. So that it is not only that you have an increased panorama, but that you lose your fear of falling off the ladder when you look down on where you came from. That there is gradually more and more of a foundation within yourself where you can stand when the outside world, or what you discover about yourself, gives you a little fear that perhaps that what you are, and then you have to acknowledge, that that is what you are, and it is not entirely to your liking, that then you need not have any fear, because all that is concerning you at that time is the surface manifestation, And where it really comes from. What is the genuineness of yourself? What is really essential as a quality. And what is really the central point of your life force within yourself as a human being? That if one wants to discover what is really that we say could become a solidity for oneself, that then the question of fear doesn't enter anymore, because one becomes familiar with the difference between a manifestation and a motivation for such a manifestation. And that although manifestations are constantly taking place, and that I cannot do without because I cannot do without my body, and that of course the way I behave, I also use it

as a means to become an object for observation. The value is less and less on the object and it becomes more and more on what is observing me.

Because look at it in a very general way; what is one's aim? We say we are unconscious human beings, and we recognize that the way we have to live on Earth is of course a result of conditions of earth. And that many times we may have wished that we were born somewhere else, like say on Mars, or somewhere else in the universe, because there is life, when it is eternal it is infinite, and of course it must be omnipresent.

So I have, every once in a while, a thought that I would like to live somwehre else, but I know I don't, and I cannot change it. AT most I can say, I stop my life on Earth. And then of course believing in the continuation of life, I have hope that I will be taken care of, and that then perhaps the life force which now represents me might become born somewhere else.

But you see conditions are not like that. In the first place, it has to be on a very shaky belief. No assurance whatsoever. But if I simply say God will take care of me, so that even if I end my life on Earth, that He will take care of me. Why shouldn't He take care of you now? Because you're in exactly the same position of asking someone to take care of you. And He will do that if you have that belief, if you are alive now or if you would end your life and hope then for the best. And it is so illogical to wish for something where you are not now, since you don't know what it might be, and even then you have no knowledge if it would be useful. Because the problem apparently is that you have that wish not to face conditions as they are now on Earth. If that is considered a problem and a problem that in my opinion has to be overcome because you can neglect it

and you can fill yourself with a great many of other thoughts so that then that particular problem is pushed in the background, but of course it doesn't solve things. And if it came once, it most likely will come back again. If I, in my development, do not wish to solve a problem which is inherent in me as my life expresses itself, I can make--I may as well assume that if I don't settle it, it will come back. Because even that in ordinary life is a good experience to know about. Because when I behave in a certain way as a result of how I was brought up or my type, it will show time and time again in different conditions what my characteristics are. And it doesn't matter if I'm a banker or a farmer or an ordinary workman, that what is me as personality happens to be me. And it is not someone else. And the problems I have either have to be solved, I would say, in this lifetime, or they have to be solved some other place. Because the logical reasoning for that, if I find myself with a problem now, I want to find out why that problem exists at the present time for me now. Because I cannot get around the fact that it is a problem, and that it ought to be solved. Otherwise it is not a problem.

You see, a problem means I have interest of a certain kind, and when it becomes a problem I also will look for an answer. It does not mean that I have the strength really to pursue it until I have the answer, but ~~the~~ assumption when something is an obstacle, it is that I am facing an obstacle, and I want to get across it. Or, I want to remove the obstacle.

How can one look at one's life when problems exist in my life and in everybody's life on Earth. ~~Because~~ we're talking about Earth. And we are talking about what we find as experience, on Earth. And it is a problem that belongs to humanity, on Earth, and to each person

individually. And it would be quite easy to say God will take care of it. I do not know if one has that kind of a belief. And if you do have it, I'm afraid you will start to interpret and eliminate certain things you don't want to see. And that then whatever it is that you have to suffer, that you can ascribe it to God, so that He gives it to you for a definite reason. And you're just as far. Because then you will have to start to think about the reason why you have to suffer, and not someone else.

This whole question of life when it is now limited to Earth, and when one considers life as totally in existence, and that ~~then~~ man, as representing a certain form in which this life force happens to be, has to become cognizant of the situation in which he now happens to be, and not comparing it with what he would have liked to be. But he must know what it is, and then, in that hoping, that it could be changed into a different kind of form, or kind of life. By kind of life I now mean that that life which is presented to us as we see it, is already colored by the form in which it is presented. It's very difficult for a person to consider a plant or an animal also being alive with the same life force we represent. It's very difficult for three-brained beings, like men are, that all of them have life in them, but they apparently are so different in the expression of that life force, and I'm used to identify life with the form in which it appears. And that therefore my judgment about the level of life, or what is the quality of life, or even going so far as to say the way life is spent by different people, I judge, then, by the results of what they as human beings appear to be. And, although I will have a terribly difficult time in having a measure for that, I will be able to distinguish certain things that are building up for which

life force is used. And certain things which are destroyed, for which also life force is used. And I must come to the conclusion that there is always something in a man which is a remnant of his conscience. Perhaps as it used to be, before he appeared on EArth. Or what has been given to him when he was conceived, but in any event, there is something that cannot be forsaken. And it cannot be forgotten. And even if you wish to wipe it away, you can cover it up, so that then to all appearances it doesn't exist. But at moments of great strain and of shocks and of danger and of suffering which is very intense, it will always come out. It will become apparent. And maybe at such a time it is too late.

If a person approaches death, or he knows he has an incurable disease, and for some reason or other the doctor tells him he only has two or three months to live, it is a tremendous shock to see what is this life in a man that gradually will be ebbing out. And when one sees it with older people, and that gradually certain signs of, perhaps even senility, start to set in, one feels a little pity that that kind of a life force has to take that kind of a form, and becomes less and less controlled. And there is something in the conscience, little as there may be developed of a man, that he considers that, and he says it is really a sad thing.

When one sees life cut off by death all of a sudden, without any particular rhyme or reason, and such people, when they die young, one starts to consider what opportunity will they have now. And what is it that then will be given to them in order to fulfill an aim they may have had. Particularly when this kind of an aim is linked up with Work. And if death happens to strike within our proximity, (Buzzer) such thoughts are then very thoughtful, and they have to be considered because they belong to what is one's one aim in

this life, and what can we really expect. All right.

SIDE TWO

Because that brings us back now to one's aim of having an interest in Work on oneself. I try to find out of course at first what I am as truthfully as I am, so as to know what is the machine I have to Work with. But what is really that I expect and hope for. It is mostly that I want my mind to function in a different way,, that I want my mind to have more understanding, more insight, more ability to think really, or to think purely as intellect. So that I can rely on such a function of my brain. And that the brain in such purity is functioning as a brain should function. I want my feelings to make sufficient--sufficiently deep inroads on the genuineness of myself. I want to make sure that what I feel deeply, that that is really the truth. I want to make certain that when I try to express such emotions, that I mean them, and that they will last. And it is not just because I happen to think a little bit about it, or that I have had a certain experience which makes me emotionally, let's say, upset. But when I have a deep emotion, I want the depth to go so far and that it cannot go further, so that it reaches the depth of my life and actually touches the life force. Because there's one thing I must assume; That if there is a possibility of contacting my life force, I must assume that that is permanent and always the same. Because otherwise I cannot understand infinity or what I used a little while ago, omni--omniscience and omnipresence. It is simply a word, but if I can experience it as something that is definitely within myself and when I touching it, recognize it for the value which I have known before, and it is still there.

That's why one talks about solidity. Solidity for oneself starts as a friendship. What is a friend? In ordinary life? It's a person

who is around, or not around, but it is a person who is dependable. And I must be able to count on him regardless of the conditions I am in. I want a friend to understand what I am, if I want a friend, and perhaps if he wants a friend he has to understand what I am, and himself. And there constantly has to be this mutual agreement of that kind of an understanding regardless of an experience which cannot immediately be understood or even behavior forms which cannot be understood. One must know that friendship is something quite unusual. And it has nothing to do really with ~~which~~ what we in general call love but if it ~~it~~ is emotionally tinted as a friendship I would die for a friend, if that friend could profit by my death. And I make it as strong as that, because what I wish is a friendship between my mind and my conscience. And for that my mind has to live up to that what is conscience already a little bit within me. The necessity for the development of consciousness is much greater than the development of one's conscience. Because I have already in a part of my emotional body something that makes me interested in the development of a conscience to its fullest extent.

So, in the first place, the kind of people who must be and could become interested in this kind of Work, has to have for themselves already an inclination to some extent an imagination, to some extent a hope, or an anticipation, perhaps a belief, that something actually can take place. And that they, as they are now, belong to something that they don't know much about, but they suspect that it exists. And of course the term we use for that simply i--is that such a person has to have an inner life. But it is necessary to understand that that inner life has to be alive, and that at times it must show. And that when one lives on the surface, one must be reminded every once in a while, that there is a depth to one's feel-

ing, and could become emotional. And that there is a possibility of the mind, of actually being, with all the absolute facts at its disposal, able to give me light for my behavior.

So when one talks about Work, the aim is to become a different kind of a man, I say now, in three centers. It's obvious with my mind because I know how stupid it is. And that the associative values in my mind are constantly in the way. And that the mind cannot even function by itself, but it needs some kind of a feeling, or perhpas recognition, or it is interested in the grandeur of it and the ability and the cleverness, and the brightness and the logicality and all the rest. Such things, of course, they may be there, but they're on the wrong road. My mind is only to become aware of things as they are, and I start with myself, because that is where I have the greatest difficulty.

For my feeling and emotional state, the beginning has been made. I would almost say that that is an indication for man that there is a possibility of becoming something else. You see this for man, we call it sometimes Man Number Four, but it is a quality. We separate it in a symbolic way as saying it is DO RE MI of an emotional body, and that it is parallel to the SOL LA SI of the ordinary physical body. To put it in very simple terms, when I start to grow up after I have been born, that is, after I have gone through a period of gestation, after I have started to breathe on my own, and air has entered into me as food, that that what I have lived on, while I was carried by my mother, was simply one kind of food which I got through her. And now I start, not you might say, to throw her away, because I can breathe. I continue under normal conditions to have food from her when she gives me milk. But I also divide myself and take in air, and it is this particular air that enables me to develop

different organs which are still in embryo when I am born to this Earth. And as soon as my sense organs start, the different organs connected with it start to function. And it goes first to my brain, because that is the easiest to start with, since most of my sense organs belong to my body and they correspond when they receive energy to giving it to my mind, not primarily to my feelings. Not in the beginning. There is very little feeling in the beginning. But there is the development of a mind starting to function because the ears start to hear, and eyes start to see. But it almost immediately after, when this and we call that SOL - it's interesting that in that octave even of a physical kind I consider a note SOL because the SOL would be the sun, and the intention when air helps me in this octave to go across the FA bridge, the development from that what is now as a result taken in as impressions, through sense organs, I would like to make my brain a sun, being able to give me light. That is why in that beginning there is the intention, for a very young child, that it ought to be that. And this intention is partly the result of the wish of Mother Nature for each little child to understand the Law of Involution. But then very soon after that, Mother Nature is pushed in the background because man takes over in the form of father and mother. And education with--starts, and interpretation starts. And then very soon after this, SOL is followed by a LA which is an emotion.

The emotion is already much lower in gradation than the original intellect as SOL. But the process is not over as yet. And the SI simply after some time, starts to become operative, and it is almost I would say, the last call which the involutionary law can leave with me to remind a young child in the development of sex, that energy there is also available for a different purpose. But our educational

system, on whatever there is as so-called knowledge never acknowledges that, not in our times anymore, it used to be, there was a period when that was considered holy substance, and when there was not giving in to the body, simply because it had its own wishes. It started to grow as something different, and then this whole SOL LA SI became part and parcel of the physical body and degraded that what is the SOL LA SI to an ordinary level of unconsciousness. There are remnants which are left over in some people and they, as it were, banded together. And they constituted another something, but they had to start all over again at a DO and a RE and a MI. And they are identical to the SOL LA SI but they are made up of substance which has much higher quality. In that DO RE MI which is as I say, parallel to the ordinary functioning of an ordinary person in an unconscious state, something is left of the possibility of becoming conscious and remaining conscious. And hoping for conscience and remaining conscience, conscientious (?). Add an indication of the reality of a will, and remaining a will; that is the DO RE MI of a Kesdjanian body. The And then, that is all a man is. He has this intellect as a DO FUNctioning and looking towards that what is there, Only at times hoping that something else could be there also. The reason why it happens to die out and get stunted is that we live on Earth. And that Mother Nature is much stronger, in her wish to keep us unconscious and as she says, asleep, than we are to maintain the wish to become real man. AT the same time, that what is called now DO RE MI, we simply say it is Man Number Four, to distinguish him from a man only consisting of three centers. Such people who have a manliness indicated by Four, are interested in a possible development and evolution. There is something in each man then, in realizing that he is bound by involution, that

something starts to wish to grow out of that and to become free. And it takes a form as a depth of one's feeling, hoping then that by means of depth one will reach a certain place which is free from the laws of the Earth. That is why we call it inner life. That is why we talk about a Magnetic Center to indicate that that what really is attracting us is because of the magnetism which is still latent within oneself to that what belongs to the totality of the universe. It has in it a concept of fusion, to indicate that if this kind of magnetism could really become operative that then the logical result would be of this form of life now represented by Man Number Four, to be united with the totality of all life. That is why it is magnetic in its quality.

But also Mother Nature is stronger than that. And she stops this development of a Man Number Four at a certain point and tells us: That is as far as you can go. What is it now that creates a different kind of a wish? You see, you have to look now at your mind. And of course you have to look at your feelings. One suffers, and when an emotion is touched and it is deep, at times it reaches the source of all life. We call it a shock, of something that then wakes us up for one moment in the realization that that what takes place as life on Earth cannot really be called reasonable at all. And that we have a taste of sublimity, sometimes begin as child of God, of something that is of a different kind of a nature which is within this Man Number Four, and which he hopes that could be developed. He does not know how. All he does is wish, and his wish can become very deep. His wish can go over into prayer. And of course there are states in which that emotional condition of a man can actually be used. Because of its openness, and because of the presence, the omnipresence of that what is of a different quality in which life is not as much bound as we are as personalities on

this Earth, can at times enter and you might then say, revive such a person, give him then hope, and he will follow. It is sometimes this emotional shock that can be compared to a change of oneself in which the ordinary physical body is really not considered any longer. But what does remain, is the DO RE MI of Man Number Four. It's that kind of a shock of St. Paul. When his name was sol--Saul - you know, S-A-U-L, on the road to Damascus, and something struck him, and when he, before that particular point, killed Christians, he now started to understand what he had done, changing his name, and became as it were, an Apostle. Such shocks can take place in man. They are seldom. But they are emotional in nature when they do happen, and they are followed up, they can bear tremendous fruit.

But we are poor people. And this Man Number Four is not vocal. Because we have been taught not to express emotions and only by means of the body. The only hope is that this DO representing an ordinary form of unconscious intellect rotates. You see, this kind of an image you have to have in your mind. That is a person who is alert, who is vivacious, who has life. A person who will not take no for an answer, a person whose mind is not satisfied with ordinary cliches. A mind which keeps on searching, is mobile in that sense, and turns. That is it has, because of its vivacity, its aliveness, a way of moving, rotating around its own axis, and taking in, as it now observes, and this time in the real sense it starts to observe that what is in the outside world, and judging it, as impartial as one can, but at the same time, being affected by the possibilities of further growth, because that is what his aliveness indicates, that he has to find, as it were, new fields to conquer. And that that what he is in ordinary life is not satisfactory to him, because his alive-

ness is too great. It is as if such a person is like a lightning tower, which has a light which turns aronund in a certain length of time, giving light at different places for ships to see. All around circling, creating a circumference of that kind of a light. A man who is active with his mind, has the possibility that somehow or other he comes across the possibility of objectivity.

Try to see yourself in that way. How come one could become interested in this kind of Work? What is it that one has met, read a book, talked to some people, has had an idea that certain things ought to exist. And searching, and having gone in different directions, and you might say, and having let your light shine on a variety of different interests, which occured in your life, finally discovering all things, as it were, and then retaining that what was the best.

One must understand this in that kind of a light. Because it gives you a reason why there is a motivation needed for the continuation of wanting to Work, because at most what the mind can give you is the possibility of showing that something exists. It will determine, then, what is needed. The mind will take in instructions and then perhaps wants to follow that prescription. But it is far from enough, because the mind itself, as I say, trying to become as observer, to collect data, even if it does that, there is an end to it, and there is no particular usefulness. One returns again, at such a time, to that what has a chance for further development, also.

There are two things that could be further developed. One logically, ~~called~~ one sees, that is the changing over of feeling into an emotional state. But the other is also in existence and must not be neglected. It is the physical body itself, which is tight, and which is constrained. Which is not adaptable to a variety of different things and takes up a tremendous amount of energy, because of tensions, of

unnecessary talking or even activity, is far from being simple. And then then, that kind of a source of energy could be tapped and be useful for the wish to Work, the continuation of that.

So these are the two roads that one could follow Since the mind has come to a stop. And it cannot develop further until for that part of consciousnesss, there is a conscience to give him force. The conscience does much more than that, of course; It gives force, but it also gives the presence to the consciousness. And since it is conecience, it judges what the consciousness is doing. And it wishes this consciousness to live up to certain rules which conscience knows. Conscience knows what is right or wrong. But it doesn't know it on its own accord. It knows it only because emotional states are different from feelings, because in emotions the world has been tremendously enlarged. That is, if the recognition of life, which is within me, stays within my form, I can have feeling for my life. But when it wants to include more and more different forms of life, my feeling changes gradually in depth. And below a certain point, where it goes deeper, it becomes emotional. There is no sharp distinction between that, but the more I include forms of life which are not mine, but for which I also will care, the more I enlarge my world of caring, and actually, being emotionally involved, either with pepple or with things, or with ideas, my love for them, my love for creation, my love for art, my love even for science and philosophy, all based on my love and wish for truth, brings me gradually in the proper relationship towards that what is the life, as we say, above, of that what is not of this Earth, and which still has to be acknowledged as being in existence as life. And the more then my emotional state will extend in that direction, the more there is a chance of a channel, or of a relationship by means

of which different forms of life can enter into me.

Conscience receives a judgment from there. It is the kind of measure where conscience, when it starts ~~ebing~~ being, and remaining for quite some time unconscious, will start to cross over into an emotional state of omniscience. And it is that kind of knowledge which is needed to give a measure to myself, so that consciousness then can, by giving light, continue to act and issue certain orders for myself as a personality. After all, this is the aim. I want to become a different (*) man, when I say it has to be harmonious and in balance, I has--have to be very clear, that what I am now I am not that kind of a man. And that my aim is growing, because I put my weight in the scale of Man Number Four, which is interested in evolution, and leaves the ordinary Man Number One, Two, and Three for whatever it is fulfilling the functioning on Earth. But Man Number Four has an entirely different aim; almost to get away from Earth as soon as possible. As soon as he can shed it. And he can when this DO RE MI can go over into another kind of emotional state, which includes much more than the world as we know it.

(*) when I say I want to become

It is this changing over of a concept of love for life as it is on Earth into love as it is not on Earth but nevertheless existing. It is the basis of prayer, simply to reach a contact with that which is above one, and which we cannot describe, but which we wish nevertheless, and hoping as one says, that by the grace of the Lord, He will have mercy. It is simply a way of expressing the sincerity, and also the level on which one must be when one asks for that kind of food. But then when I know what my aim is, and I see that my mind is helpful, that my conscience is more helpful, that what I want to do is to see if the two when they agree, and they both come down to my manifestations. Beelzebub went down as a total man. That is,

he had had experiences. He was banished to the planet Mars, the solar system Ors, for a reason; to work out his own Karma, and to overcome his premature interference with the laws of the universe, about which he did not know anything at all. Beelzebub, when he was banished, was conceited. And for that, being compared to an angel, he had to fall. And his whole banishing was simply a process, to make a real angel out of him. That was the beginning. But the result was; he became a real man, which is quite different from being an angel. For Beelzebub it was the opportunity to develop further, and for that reason he had to go through this cleansing period, being banished to the solar system Ors, and working out his own salvation by means of helping others.

Your consciousness and your conscience have to help each other in order to help to cleanse the body. And to enable the body to acquire a will. That is the task of a consciousness and conscience. That is why, in the beginning of Work, the beginnings of consciousness already take in the body, as you might say, a partner under observation, or an awareness of the body, so that the body itself can know that there is something observing this body; That the body will know that because of that, there is a change of pattern in the personality of a man. And that when it is aided by means of conscience, which is expressed as giving a force of a certain direction, which then becomes evolutionary, going up, then the body starts to understand that something else is taking place. And this is the result of Work on oneself.

One is not in the world anymore, as before. One says, I have opened my eyes. I see more. I realize more. I am a little bit freer. Maybe there is a chance of emotions to become expressed. Certain functions of the body become looser. There is more insight,

or realization of certain things taking place in the brain which will give me the actual facts. And in the combination of the observation of a moving process, it will give me a chance by being aided by my conscience to judge my behavior, of what is right for Work and what is wrong for Work. The emphasis, by taking it away from the object, which I consider when I say I want to observe myself, the emphasis is now 'I' wants to observe myself. And this changes the picture completely because then this 'I', becoming interested in me, can tell me what is wrong, what is wrong with my thoughts, what is wrong with my feelings, what is wrong with the behavior, sometimes laziness, of the body, what is wrong with my conceit, what is wrong with my love of myself, what is wrong with my vanity, what is in the way when I think a hell of a lot about myself. What is wrong with it? What can I keep, and what do I have to give up? This is the result of consciousness and conscience, even in very small measure, working together, to produce for a man a will, so that if he has that will, he's not hampered by the requirements or the wishes of the body itself. That is why I say then, that the body becomes the source of opportunities. If living in life will give a man such opportunities of being able then by observing them, giving food for the growth of 'I', and simultaneous with that, the development of one's conscience.

So now, we call this process participation. To taking part in that what I am, in ordinary life and unconscious, I start from some standpoint now, to scrutinize my behavior. I have a certain scale in which I weigh my conscience; that is, I put that in one side, and on the other scale I put my behavior, and I measure it. Can it go through or not? Is it suitable for the next step of development? Is it right in the eyes, we keep it a little lower, one says,

Gabriel at first. When it gets a little closer to Heaven, we say, St. Peter at the gate. When it gets a little bit so that perhaps we have a glimpse of heaven as a paradise, one sees angels, perhaps occasionally a little Archangel comes passing by. One can hear birds, birds which do not use words, but give song. One can have an idea, standing in front of the gate, why one wants the gate to be opened. One does not know if God appears in the wind, but such conditions created partly by oneself, perhaps fascinate one, perhaps they are imaginary, perhaps they are for a person quite natural, and sometimes not natural, but also logical; and sometimes desirable to sit quietly and consider it, and contemplate oneself in relation to the rest of the universe. And then considering why do I wish to Work? And when that becomes clearer and clearer, in the fulfillment of an aim, to become grown up, and to throw one's weight in the direction of the evolutionary law, then I know that when I can be devoted, I will be compelled to Work as often as I possibly can. And hope, in the presence of the Lord, to Work in His vineyard, and to be grateful for his grace, as given to me, to give me a chance to become free from the bondage of this Earth.

Think about these things a little. And see if they help you to become clear about the motivations for Work on yourself.

Goodnight.

END TAPE

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